

LETTER

TO THE

SCHOLARS

OF

E A T O N :

Occasioned by their Master
Dr. SNAPE's Letter to the Bishop
of BANGOR.



L O N D O N :

Printed, and Sold by J. ROBERTS. in
Warwick-Lane. 1717.
(Price Six-Pence.)

Answer to Dr.

ALPHABETICALLY

LETTER

TO THE

SICHIOTARS

OF

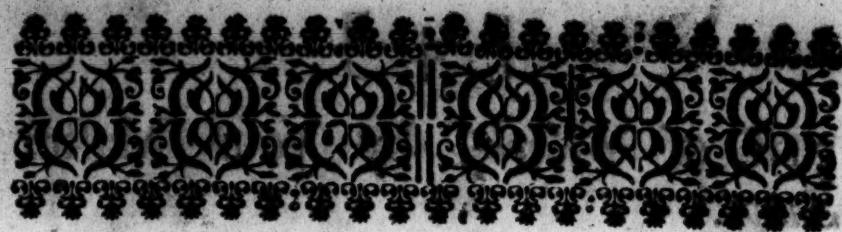
THE NEW

Occasioned
By the late
of BARNBOR.



LONDON:

Printed and Sold by J. R. ...
Warwick-Lane 1717
(Price Six Pence)



A
LETTER
TO THE
SCHOLARS of *Eaton, &c.*

MAY 10. 1717.

My dear Youths,



T H E R E have been a great Number of random Shot thrown at those good Churchmen, who of late Years have asserted so many glorious Truths; and at last there appears in Print, a Letter to the Bishop of *Bangor*, occasioned by his Lordship's Sermon, preach'd before the King at *St. James's* the

A

21st

gift of March, by your Master
Shape.

I must acquaint you upon this Oc-
casion, that it was with very great
Pleasure I read this Sermon ; as also
another preached at Cambridge by Mr.
Arthur Ashby Sykes, shewing, *the Dif-*
ference between the Kingdom of Christ,
and the Kingdoms of this World : And
that I think there is great Reason to
be thankful to God, that so many
of our *Bishops* and *Clergy* are *magnani-*
mous Champions of the *Protestant Cause*,
Men of such excellent *Characters* and
eminent *Abilities*, and *shining Lights*
amongst a *crooked and perverse Gene-*
ration ; whose *Moderation* increases in
Proportion with their great *Learning*,
and whose *Accomplishments*, *Gifts* and
Graces, can't fail of rendring them
the *Glory* of the *Reformation*.

By the Third Edition of your Ma-
ster's Letter being advertis'd, it shou'd
seem that his Performance is Extraor-
dinary ; but, in my poor Opinion, it

is much Meaner than might have been expected from a Person, who not only has your Educations committed to him, but is a *Doctor in Divinity*, and *Chaplain in Ordinary to His MAJESTY*.

Tho' I have very little Leisure from my very necessary Avocations, yet I could not prevail with my self from transcribing from the Writings and Speeches of Men, not only Great and Noble, but real Lovers of the *English* Liberties and Constitution, the following Passages, which I most earnestly recommend to your early Consideration, leaving your Master to be animadverted upon by the Bishop himself; they being such as may prevent you from implicitly adhering to Principles and Notions inconsistent with the Welfare of the State, and the Being of the Church of Christ, and which, 'tis to be fear'd, from the Writings of your Master, he is far from instructing you in.

'Tis

'Tis plain, the Education of Youth, on which is laid the very Foundation of the Publick Liberty, has been of late Years committed to the sole Management of such, as make it their Business to undermine it; and must needs do so, unless they will be false to their Fortunes, and make the Character of *Priest* give Place to that of *Patriot*.

'Tis confess'd, that in their Schools and Universities, excellent Rules for attaining Languages and Sciences are made use of with greater Success than any heretofore. Those Youths especially, who have been bred among the *Jesuits*, are remark'd to excel others of equal Parts instructed elsewhere. But still this is only training up in the Knowledge of Words and Languages, whereof there is seldom any Occasion, as if the Pupils were intended to be made School-masters; whilst the weightier Matters of true Learning, whereof one has Occasion
every

every Hour, such as good Principles, Morals, the Improvement of Reason, the Love of Justice, the Value of Liberty, the Duty of one's Country, and Laws are either quite omitted, or slightly passed over: Indeed they forget not to recommend frequently to them, what they call the Queen of all Virtues, *viz.* *Submission* to Superiors, and an entire blind Obedience to Authority, without instructing them in the due Measures of it; rather teaching them, that it is without all Bounds: Thus the Spirits of Men are from the Beginning inured to Subjection, and deprived of the right Notion of a generous and legal Freedom, which few among them (so hardly are the Prejudices of Education shaken off) grow sensible of, till they become of some Age or Maturity, and have unlearned, by good Company and Travel, those dangerous Passive Doctrines they sucked in at their Schools and Universities. But
 most

most have the Misfortune to carry these slavish Opinions with them to the Grave.

Had these Countries, whilst they were free, committed the Government of their Youth to *Philosophers* instead of *Priests*, they had in all probability preserved themselves from the Yoak of Bondage to this Day; whereas now they not only endure it, but approve of it likewise. *Tantum Religio potuit.*

The *Greeks* and *Romans* instituted their Academies to quite another Purpose; the whole Education of their Youth tended to make them as useful to the Society they lived in as possible; there they were trained up to Exercise and Labour, to accustom themselves to an active Life; no Vice was more infamous than Sloth, nor any Man more contemptible than him that was too lazy to do all the Good he could; the Lectures of their *Philosophers* served to quicken them up to this.

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They recommended above all things the Duty to their Country, the Preservation of the Laws, and the Publick Liberty; subservient to which they preached up moral Vertues, such as *Fortitude, Temperance, Justice, a Contempt of Death, &c.*

'Twas not to learn foreign Languages that the *Grecian* and *Roman* Youths went for so long together to the Academies and Lectures of their Philosophers; 'twas not then as now with us, when the Character of a Scholar is to be skill'd in Words, when one who is well vers'd in the dark Terms and Subtilties of the Schools, passes for a profound Philosopher; by which we seem so far to have perverted the Notion of Learning, that a Man may be reputed a most extraordinary Scholar, and at the same time be the most useless Thing in the World; much less was it to learn their own Mother Tongues, the *Greek* and *Latin*, which we hunt
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after

after so eagerly for many Years together (not as being the Vehicles of good Sense, but as if they had some intrinsic Vertue); 'twas to learn how and when to speak pertinently, how to act like a Man, to subdue the Passions, to be Publick-spirited, to despise Death, Torments and Reproach, Riches and the Smiles of Princes, as well as their Frowns, if they stood between them and their Duty. This manner of Education produced Men of another Stamp than appears now upon the Theatre of the World; such as we are scarce worthy to mention, and must never hope to imitate, till the like manner of Institution grows again into Reputation which in enslaved Countries is never likely to do, as long as the Ecclesiasticks, who have an opposite Interest, keep not only the Education of Youth, but the Consciences of Old Men in their Hands. I dare appeal to common Experience, whether those excellent Men,

that

that of late Years have been preferr'd in our Church (than which Set of Divines *England* scarce ever knew a better) be not for the most part such as have been very conversant with the World; and if they have not all travelled out of this Kingdom, have at least spent the best of their Days in this Epitome of the World, the City of *London*, where they have learnt Christian Liberty, as well as other Christian Vertues; the great Difference between these, and others of narrow opiniaſtre Tempers, caus'd by their Monk-like Education, is discernable by every Body, and puts it out of all Doubt, that such who have seen most, of whatsoever Profession soever they be, prove the most honest and virtuous Men; and fittest for human Society. These embrace better Notions relating to the Publick, weigh Opinions before they adhere to them, have a larger Stock of Charity, a clearer Manner of distinguishing between Just and

and Unjust, understand better the Laws of our own Land, as well as the Privileges and Frailties of human Nature ; and all this in a Degree far excelling the most zealous, learned, and religious Person, who has been brought up in his Cell, and is therefore what we call a Bigot, stiff in an Opinion, meerly because he has been used to it, and is ashamed to be thought capable of being deceived.

My Lords, I have but one thing more to trouble you with, and that peradventure is a Consideration of the greatest Weight and Concern, both to your Lordships and the whole Nation ; I have often seen in this House, that the Arguments with strongest Reason, and most convincing to the Lay Lords in general, have not had the same Effect upon the Bishop's Bench, but that they have unanimously gone against us in Matters that many of us have thought essential and undoubted Rights ;

Rights ; and I consider, that 'tis not possible that Men of great Learning, Piety and Reason, as their Lordships are, should not have the same Care of doing Right, upon clear Reason offered, that other your Lordships have ; and therefore, my Lords, I must necessarily think we differ in Principles ; and then 'tis very easy to apprehend, what is the clearest Sense to Men of my Principle, may not at all persuade or affect the Conscience of the best Man of a different one. I put your Lordships the Case plainly, as 'tis now before us ; my Principle is, *That the King is King by Law, and by the same Law that the poor Man enjoys his Cottage ;* and so it becomes the Concern of every Man in *England* that has but his Liberty, to maintain and defend to his utmost the King in all his Rights and Prerogatives. My Principle is also, *That the Lords House, and the Judicature and Rights belonging to it, are an*
essential

*essential Part of the Government, and
 established by the same Law.* The King
 governing and administering Justice by
 his House of Lords, and advising with
 both his Houses of Parliament in all
 important Matters, is the Government
 I own, am born under, and am obli-
 ged to : If ever there should happen
 in future Ages (which God forbid) a
 King governing by an Army, with-
 out his Parliament, 'tis a Government
 I own not, am not obliged to, nor
 was born under ; according to this
 Principle, every honest Man that
 holds it, must endeavour equally to
 preserve the Frame of Government
 in all the Parts of it, and cannot sa-
 tisfy his Conscience to give up the
 Lords House for the Service of the
 Crown, or take away the just Rights
 and Privileges of the House of Com-
 mons, to please the Lords. But there
 is another Principle got into the
 World, my Lords, that hath not been
 long there ; for Archbishop *Land* was
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the first Author, that I remember, of it; and I cannot find that the Jesuits, or indeed the Popish Clergy hath ever owned it, but some of the Episcopal Clergy of our *British* Isles; and 'tis withal, as 'tis new, so the most dangerous destructive Doctrine to our Government and Law that ever was. 'Tis the first of the Canons, published by the Convocation, 1640, *That Monarchy is of Divine Right*: This Doctrine was then preached up and maintained by *Sibthorp*, *Manwaring*, and others; and of later Years by a Book published by Dr. *Sanderfon*, Bishop of *Lincoln*, under the Name of Archbishop *Usher*; and how much it spread amongst our dignify'd Clergy, is very easily known. We all agree that the *King* and his Government is to be obey'd for Conscience-sake, and that the divine Precepts require not only here, but in all Parts of the World, *Obedience to Lawful Governours*: But that this Family are our Kings, and this par-

particular Frame of our Government is our lawful Constitution, and obliging us, is owing only to the particular Laws of our Country. This *Laudeam* Doctrine was the Root that produced the Bill of Test last Sessions, and some very perplexed Oaths that are of the same Nature with that, and yet imposed by several Acts of Parliament.

In a Word, if this Doctrine be true, our *Magna Charta* is of no Use, our Laws are but Rules amongst our selves during the King's Pleasure; Monarchy, if of Divine Right, cannot be bounded by the Law or Constitution of the Government; all the Jurisdiction and Privileges of this House, all the Rights and Privileges of the House of Commons, all the Properties and Liberties of the People, are to give way, not only to the Interest, but the Will and Pleasure of the Crown: And the best and worthiest Men, holding this Principle, must Vote to deliver up all we have, not only
when

when Reason of State, and the separate Interest of the Crown require it, but when the Will and Pleasure of the King is known would have it so; for that must be to a Man of that Principle, the only Rule of Right and Justice. Therefore, my Lords, you see how necessary it is, that our Principles be known, and how fatal to us it is, that this Principle should be suffer'd to spread any further.

It is certainly a very uneasy kind of Life to any Man, that has either Christian Charity, Good Nature, or Humanity, to see his Fellow-Subjects daily abused, divested of their Liberties and Birthrights, and miserably thrown out of their Possessions and Free-Holds, only because they cannot agree with others in some Opinions and Niceties of Religion, which their Consciences will not give them leave to consent to, and which even by the Consent of those who would impose
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them,

them, are no ways necessary to Salvation.

But, my Lords, besides this, and all that may be said upon it in order to the Improvement of our Trade, and the Increase of the Wealth, Strength and Greatness of this Nation, there is methinks in this Notion of Persecution, a very gross Mistake, both as to the Point of Government and Religion.

There is so, as to the Point of Government, because it makes every Man's Safety depend upon the wrong Place; not upon the Governours, or Man's living well towards the Civil Government established by Law, but upon his being transported with Zeal for every Opinion that is held by those that have the Power in the Church that is in Fashion.

And I perceive it's a Mistake in Religion, for that it is positively against the express Doctrine and Example of Jesus Christ; nay, my Lords, as to our Protestant Religion, there is
some-

something yet worse, for we Protestants maintain, that none of these Opinions, which Christians here differ about, are infallible ; and therefore in us it is somewhat an inexcusable Conception, that Men ought to be deprived of their Inheritance, and all their certain Conveniencies and Advantages of Life, because they will not agree with us in our uncertain Opinions of Religion.

The Clergy cannot find their proceeding so severely against dissenting Brethren to be justify'd by the Practice of the Primitive Church ; nothing so common as different Rites, Ceremonies, nay Doctrines amongst them, and yet the Band of Charity and Love maintained ; never until Power and Wealth beset Religion, and the Prince and Church made use of each other to enslave the World, did Christianity learn to persecute ; a settled National well endowed Church, is a Beau-

ty and Bulwark to Religion, if it be not made a *Procrasta's* Bed, to destroy all that either come short, or go beyond in any Opinions; they have the Advantage in Honour, Education and Wealth; if they have the Piety and Prudence to employ that to the Protection of Religion, and the Charity to bear with weaker Brethren, they will certainly have the most powerful Influence on Men's Minds, and make such an Unity, as to be themselves the Center and Relyance of the whole Protestant Party.

Most of our Bishops and dignify'd Churchmen are, as they ever were, inclinable to Moderation; they are for Toleration, inviolable Toleration; and this is in it self intolerable with our High Gentlemen, who despise the Gentleness of their Lord and Master, and the sweet mild Government of our King, preferring rather that abominable blasphemous Representative

tive of Church Power, attended with the worst of temporal Governments.

They care not who defends Religion, or how it is defended, if it be not in their Way ; they cry out upon a Deluge of Sceptism, breathing out and overwhelming us in this witty knowing Age ; and yet they will allow no Remedy proper in this Case, no Application to the World in a more genteel, polite, open and free Way ; they for their Parts (witness Dr. A---y against the good Mr. H---y) have asserted Vertue upon baser Principles, and more false and destructive far, than *Epicurus* or any of the ancient Atheists ; they have subverted all Morality, all Grounds of Honesty, and supplanted the whole Doctrine of our Saviour, under Pretence of magnifying his Revelation.

He whom you own to be your Master and Legislator, made no Laws relating to Civil Power, or interfering with it ; so that all the Preheminence, Wealth

Wealth or Pension you receive, or expect to receive, by help of this assumed Character, is from the Publick, whence both the Authority and Profit is derived, and on which it legally depends; all other Pretensions of our *Priests* being *Jewish* and *Heathenish*, and in our State seditious, disloyal and factious, such as is that Spirit that now reigns in our Universities, and where the *High-Church*, as they are called, are prevalent; but to this (thank God) our Parliament interposing at this Instant, gives a Check, by proceeding against Dr. S---l, and advancing Mr. H---y, of whom I have often spoke to you. Never was more need of a Spirit of Moderation and Christianity among those who are entering on the Ministerial Function, since the contrary Spirit has possess'd almost the whole Priesthood beyond all former Fanaticks.

I hope whatever Advice the great and good Bishop (*Burnet*) gave you, will

will sink deeply into your Minds, and
 and that your receiving Orders from
 so worthy a Prelate will be one of the
 Circumstances which may help to in-
 sure your Steadiness in Honesty, good
 Principles, Moderation, and true Chri-
 stianity, which are now set at Nought
 and at Defiance by the far greater Part
 and Numbers of that Body of Clergy,
 called the *Church of England*; who no
 more esteem themselves a Protestant
 Church, or in Union with those of
 Protestant Communion, tho' they
 pretend to the Name of Christian,
 and would have us judge of the Spirit
 of Christianity by theirs, which God
 prevent, lest good Men should in time
 forsake Christianity through their
 Means.

You have been brought into the
 World, and come into Orders in the
 worst Time for Insolence, Riot,
 Pride and Presumption of Clergymen,
 that I ever knew or have read of;
 tho' I have searched far into the Cha-
 racters

racters of *High-Churchmen* from the first Centuries, in which they grew to be dignify'd with Crowns and Purple, to the late Times of our Reformation, and to our present Age.

The thorough Knowledge you have had of me, and the Direction of all my Studies and Life to the Promotion of Religion and Vertue, and the Good of Mankind, will (I hope) be of some good Example to you; at least it will be a Hindrance to your being seduced by Infamies and Calumnies, such as are thrown upon the Men called *Moderate*, and in their Stile indifferent in Religion, Heterodox and Heretical.

No Superstition will ever be wanting among the Ignorant and Vulgar, whilst the Able and Crafty have a Power to gain Inheritances and Possessions by working on this Human Weakness. This is a Fund which by these Allowances will prove inexhaustable; new *Modes of Worship*,
new

new *Miracles*, new *Heroes*, *Saints*, *Divinities* (which serve as new Occasions for sacred Donatives) will be easily supplied on the Part of the religious Orders, whilst the Civil Magistrate authorizes the Accumulative Donation, and neither restrains the Number or Possessions of the sacred Body.

Superstition could not but naturally prevail, as Misery and Ignorance increased; the *Roman* Emperors, as they grew more barbarous, grew more superstitious; the Lands and Revenues, as well as the Number of the Heathen Priests, grew daily; and when the Season came that by Means of a Convert Emperor the Heathen Church Lands with an increase of Power became transferred to the Christian Clergy, 'twas no Wonder if by such Riches and Authority they were in no small Measure influenced and corrupted, as may be gather'd even from the Accounts given us of these Matters by themselves.

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When, together with this, the Schools of the ancient Philosophers, which had been long in their Decline, came now to be dissolved, and their sophistick Teachers became Ecclesiastick Instructors; the unnatural Union of Religion and Philosophy was completed, and the monstrous Product of this Match appeared soon in the World; the odd exterior Shapes of Deities, Temples, and holy Utensils, which by the *Egyptian* Sects had been formerly set in Battle against each other, were now metamorphosed into Philosophical Forms and Phantoms, and like Flags and Banners, display'd in hostile Manner, and born offensively by one Party against another. In former Times, those barbarous Nations abovementioned, were the sole Warriors in these religious Causes, but now the whole World became engaged, when instead of *Storks* and *Crocodiles*, other *Ensigns* were erected, when *sophistical Chambers*,

mera's, crabbed Notions, bombastick Phrases, Solecisms, Absurdities, and a Thousand Monsters of a schoastick Brood were set on Foot and made the Subject of vulgar Animosity and Despite.

Here first began that Spirit of Bigotry, which broke out in a more raging Manner than had been ever known before, and was less capable of Temper or Moderation than any Species, Form or Mixture of Religion in the ancient World; Mysteries which were heretofore treated with profound Respect, and lay unexposed to vulgar Eyes, became publick and prostitute, being inforced with Terrors, and urged with Compulsion and Violence on the unfitted Capacity and Apprehensions of Mankind; the very *Jewish* Traditions and *Cabalistical* Learning underwent this Fate; that which was naturally the Subject of profound Speculation and Enquiry, was made the necessary Subject of a strict and absolute Assent; the alle-

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gorical,

gorical, mythological Account of sacred Things was wholly inverted, liberty of Judging taken away, no Ground left for Enquiry, Search or Meditation, no Refuge from the dogmatical Spirit let loose; every Quarter was taken up, every Portion preposseſſed, all was reduced to *Article* and *Proposition*.

Thus a sort of Philosophical Enthusiasm overspread the World and Bigotry, took Place in Mens Affections, and armed them with a new Jealousy against each other, barbarous Terms and Idioms were every Day introduced, monstrous Definitions invented and imposed, new Schemes of Faith erected from time to time, and Hostilities the fiercest imaginable exercised on these Occasions.

The Exercise of Power, however Arbitrary or Despotick, seems less intolerable under such a spiritual Sovereignty so extensive, ancient, and such a long Succession as the Church of
Rome,

Rome, than under the petty Tyrannies and mimical Politics of some new Pretenders; the former may even persecute with a tolerable Grace; the latter, who would willingly derive their Authority from the former, and graft on their *successive Right*, must necessarily make a very awkward Figure, and whilst they strive to give themselves the same Air of Independency on the Civil Magistrate, whilst they affect the same Authority in Government, the same Grandure, Magnificence and Pomp in Worship; they raise the highest Ridicule, in the Eyes of those who have real Discernment, and can distinguish *Originals* from Copies.

I would advise them, that among the many Titles they assume to themselves, they would be rather more sparing in that high one of Ambassador, till such time as they have just Means and Foundation to join that of Plenipotentiary together with it; for as Matters stand hitherto in our *British*

the World, neither their Commission from their Sovereign, nor that which they pretend from Heaven, amounts to any absolute or determining Power.

The first holy *Messengers* (for that I take to be the highest Apostolick Name) brought with them their proper Testimonials in their Lives, their Manners and Behaviour, as well as in powerful *Works*, *Miracles* and *Signs* from Heaven; and tho' indeed it might well be esteemed a Miracle in the Kind, should our present Messengers go about to represent their Predecessors in any Part of their Deemeanour or Conversation; yet there are farther Miracles remaining for them to perform, e'er they can in Modesty plead the Apostolick or Messenger Authority; for tho' in the Torrent of a sublime and figurative Stile, a holy Apostle may have made use perhaps of such a Phrase as that of Embassy or Ambassador to

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express the Dignity of his Errand ; 'twere to be wished that some who were never sent of any Errand or Message at all from God himself, would use a modester Title to express their voluntary Negotiation between us and Heaven.

I must confess, for my own Part, that I think the Notion of an Embassy from thence to be at best somewhat high-strained in the metaphorical Way of Speech ; but certain I am, that if there be any such Residency or Agentship now established, 'tis not immediately from God himself, but thro' the Magistrate, and by the Prince and Sovereign Power here on Earth, that these Gentlemen Agents are appointed, distinguished and set over us ; they have undoubtedly a legal Charter and Character, legal Titles and Precedency, legal Habits, Coats of Arms, Colours, Badges ; but they may do well to consider that a Thousand Badges or Liveries bestowed by Men merely, can
never

never be sufficient to entitle them to the same Authority, as theirs who bore the immediate Testimony and miraculous Signs of Power from above; for in this Case there was need only of Eyes and ordinary Senses to distinguish the Commission and acknowledge the Embassy or Message as Divine.

Whatever Means or Methods may be employed at any time in maintaining or propagating a religious *Belief*, already current and established, 'tis evident the first Beginnings must have been founded in that natural Complacency and good Humour which inclines to Trust and Confidence in Mankind; Terrors alone, tho' accompanied with Miracles and Prodigies, of whatever Kind, are not capable of raising that sincere Faith and absolute Reliance which is required in Favour of the divinely authorized *Instructor* or *spiritual Chief*. The Affection and Love which procures a true Adherence
to

to the new religious Foundation, must depend either on a real or counterfeit *Goodness* in the *religious Founder*; whatever ambitious Spirit may inspire him, whatever savage Zeal or persecuting Principle may lie in reserve ready to disclose it self, when Authority and Power is once obtained; the first Scene of Doctrine however fails not to present us with the agreeable Views of Joy, Love, Meekness, Gentleness and Moderation.

In this respect Religion, according to the common Practice in many Sects, may be compared to that sort of *Courtship*, of which the Fair Sex are known often to complain in the beginning of an Amour; when these innocent Charmers are first accosted, they hear of nothing but *tender Vows, Submission, Service and Love*; but soon afterwards, when won by this Appearance of Gentleness and Humility, they have resigned themselves, and are no longer *their own*, they hear a different Note,

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and are taught to understand *Submission* and *Service* in a Sense they little expected. *Charity* and *Brotherly Love* are very engaging Sounds ; but who would dream that out of abundant *Charity* and *Brotherly Love* should come *Steel, Fire, Gibbets, Rods,* and such a sound and hearty Application of these Remedies, as should at once advance the worldly Greatness of religious Pastors, and the particular Interest of private Souls, for which they are so particularly concerned.

Above all other enslaving Vices and Restrainers of *Reason* and *just Thought*, the most evidently ruinous and fatal to the Understanding, is that of *Superstition, Bigotry, and vulgar Enthusiasm* ; this Passion not contented like other Vices to deceive, and tacitly support our Reason, professes open War, holds up the intended Chains and Fetters, and declares its Resolution to enslave.

The artificial Managers of this human Frailty, declaim against *Free Thought*

Thought and Latitude of Understanding.
 To go beyond those Bounds of thinking which they have prescribed, is by them declared a *Sacrilege*; to them *Freedom of Mind*, a *Mastery of Sense*, and a *Liberty in Thought and Action*, imply *Debauch, Corruption and Depravity*.

In consequence of their moral Maxims and political Establishments, they can indeed advance no better Notion of human Happiness and Enjoyment, than that which is in every respect the most opposite to *Liberty*. 'Tis to them doubtless, that we owe the Opprobriousness and Abuse of those naturally honest Appellations of *Free-Lovers, Free-Thinkers, Latitudinarians*, or whatever other Character implies a Largeness of Mind, and generous Use of Understanding. Fain would they confound *Licentiousness in Morals*, with *Liberty in Thought and Action*, and make the *Libertine*, who has the least Mastery of himself, resemble his

direct *Opposite*. For such indeed is the Man of resolute Purpose, and immovable Adherence to Reason, against every thing which *Passion*, *Prepossession*, *Craft* or *Fashion* can advance in Favour of ought else. But here it seems the Grievance lies; 'tis thought dangerous for us to be *over rational*, or too much Masters of our selves, in what we draw by just Conclusions from Reason only. Seldom therefore do these *Expositors* fail of bringing the Thought of Liberty into Disgrace. Even at the Expence of *Vertue*, and of that very Idea of Goodness on which they built the Mysteries of their profitable Science; they derogate from *Morals*, reverse all true *Philosophy*; they refine on *Selfishness*, and explode *Generosity*; promote a slavish Obedience in the room of voluntary Duty and free Service; exalt blind *Ignorance* for *Devotion*, recommend *low Thought*, decry *Reason*, extol *Voluptuousness*, *Wilfulness*, *Vindicativeness*

ness, Arbitrariness, Vain-glory; and even deify those weak Passions which are the Disgrace, rather than the Ornaments of human Nature.

But so far is it from the Nature of *Liberty* to indulge such *Passions* as these, that whoever acts at any time under the Power of any *single one*, may be said to have already provided for himself *an absolute Master*. And he who lives under the Power of a whole Race (since 'tis scarce possible to obey *one* without *the other*) must of Necessity undergo the worst of Servitudes, under the most capricious and domineering Lords.

My dear Youths,

As 'tis truly with a View to your future Good and Happiness, the Peace and Quiet, Welfare and Prosperity of this divided Nation that I have transcribed the foregoing; so there is nothing more notorious, that because many of our Churchmen have declared,

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declared, That the Gospel is the only sure and infallible Guide and Rule whereby to know the Will and Mind of GOD, and that whatever Doctrines are received and taught, not delivered in the Words of GOD himself, are of no Authority; a very clamorous and uncharitable Spirit is arisen against them, which calls for Censure and Condemnation.

But they have some Reason to rejoice that this unreasonable and unpeaceable Spirit which clamours against them, is the same which now rages (in some, even to Madness and Distraction) against one of the best Kings that ever sat on the *British* Throne; a Prince who was sent by GOD in a Time of Need and great Distress, when our Enemies were many and powerful, and had projected our Captivity and and Ruin, to be a Blessing and Deliverance to our Protestant Church, and this Protestant Nation.

None but a Prince of his consummate Wisdom joined to a Courage and Re-

Resolution worthy of a King, could have snatched the Church of *England* and this Kingdom from the Hands of those who were ready to have given up both to Superstition and Arbitrary Power.

But he came to save us not so much from the Invasion of a bigotted *Popish Pretender* (weak and impotent in himself, and unable to hurt us) as from our greatest Enemies, and those only who are able to hurt us, *viz. Our selves.*

If we utterly destroy the *Spirit* of *Popery*, which hath so long animated and fomented our *Unnatural* and *Unchristian Heats* and *Divisions*, we cannot fail of seeing this Nation *flourishing* in *Peace*, *Wealth* and *Liberty*, in *Unity*, *Love*, and *Loyal Obedience*, and our *Protestant Church* advancing the *Honour* and *Kingdom* of *Christ*, and established on the only sure Foundation of *Truth* and *Charity*.

That

That this may be rendered Ef-
fectual, is the sincere and hearty
Prayer of,

My dear YOUTH,

Tours Affectionately,

D. H.



